New Guinea OJ1
Borneo OC1
Mentawi OD9

Savu OF15
Alor OF5
Flores OF9
Timor OF 20
Java OE1
Redjang-Lampong OD9

Malays ANE
Javanese OE5
Lesser Sundas OF1
Bali OF7
Roti OF14
Sumba OF17

[235 cont.]

I 304 In most instances, as far as the front surface of the teeth is concerned, the treatment of the surface is limited to grinding it down until the enamel is removed, sometimes for no other purpose than to facilitate the blackening of the teeth.

MI Js 304 413 Besides the methods named above, there is another, whereby the teeth are ground so as to be pointed or triangular until they look like a saw.

The tools for tooth-filing, at least among the Javanese and the Malays, are generally a little saw, a little chisel, a file, a little hammer, and a piece of stone, sometimes only the last. With the first, the teeth are shaped as desired, and the rough edges are ground flat with the stone. If only the latter is used, then the whole operation is completed with it.

T F A LS Bl R Sm SV We want to discuss this subject in some detail.

Filing the teeth is quite common among the inhabitants of the Lesser Sunda Islands, for example, on Bali, Roti, Sumba, Savu, the Solor Islands, the southern part of central Flores, and Timor. Sometimes it is a matter of filing the teeth even, but then again, as on Savu and Sumba, the teeth are filed down to the gum.

J 304 Filing the teeth to a point, with or without treatment of the front surface, is found primarily in a few residencies of Java and here and there among various tribes, although it is not as common as filing the teeth even. On Java, filing the teeth to a point involves making the lower edge of the teeth pointed, while the front surface is treated in such a manner that the enamel is only partly removed, producing a relief that is called widji-timun = cucumber pip.

Mt RI MI Br I NG 304 The simple filing to a point, that is, filing the teeth down to a triangular point, is more common. It is found among the Oetanata on the southwest coast [236] of New Guinea, among some Negrito tribes, some Malayan peoples of the Philippines, fairly generally among the Dajak tribes of Sarawak, among the Malays of the region XII Kota, the Redjang of Lebong on Sumatra, and among the Mentawei Islanders.

I 304 [241 cont.]

As for the rest, all the peoples of the archipelago have the custom of piercing the ears.

I Bt Bh P NG 304 Some peoples not only pierce the ear lobe, but also the rim of the ear. This is done, for example, among the Karo-Batak (5), the Kajan [Kayan] (6), the pagans of Flores (7), the

5. De Haan, Verh. Bat. Gen. v. K. en W., Vol. XXXVIII, p. 8.

6. Gerlach, op. cit., p. 302.

7. Weber, Ethnologische Notizen über Flores und Celebes, p. 18, Pl. IV, 3.

Papuans of Geelvink Bay (8), and others.

8. Goudswaard, op. cit., pp. 18-19.

I 301 304 482 The holes in the ear lobes, of course, serve for wearing ornaments of the kind we have already discussed. Sometimes the native uses the holes for a more practical purpose, for example, as we have noted, for storing cigars (9).

9. Chapter 2, pp. 45-50.

MP 304 171 The custom no longer exists in Polynesia. According to the old travel-accounts, however, it must have existed there in former times (10). In 1722 on Easter Island Behrens found that

10. Wyatt Gill, Myths and songs from the S. Pacific, pp. 126-127.

the ear lobes were provided with large holes and that they hung down to the shoulders. When Chamiso made his trip, [242] the custom no longer existed and only the old men had pierced ears. On New Zealand, Cook found that the ears of the Maori were pierced and the holes were as wide as a finger (1). In Melanesia

1. Waitz, Anthropologie, Vol. VI, p. 27.

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291 for sarongs and slendangs [shawls worn over the
286 head or the chest]. I see plenty of tooth fil-
304 ing here. And nearly all the women, young and
276 old, have the awful looking betel teeth. The older men have the same betel teeth. The younger men seem to chew betel less, and I can see that their teeth are evened but are not filed down.

304 I saw a tattoo on the back of a woman and was
178 told that it is fairly common all over here. (I later noticed a young girl in Roworeke with an initial tattooed on her arm.) This tattooing, however, is no longer significant here. The design I saw looked like a kind of anchor design

291 Many of the women here, mainly the old but several of the young, go about with bare breasts. When working this seems to be quite common.

252 I saw several women pounding corn. They use
412 a small round tree trunk mortar, and for a pestle
462 a mere pole. The corn is small and brownish. They call it djagung Solor or mata kuching, and it does look like small cats' eyes [the meaning of the latter term, in Indonesian].

231 This area is full of goats. There are also many pigs and a fair number of buffaloes, but I saw no cattle. There are many small horses here too. High in the mountains I saw an amazing band of fine looking horses who had gone wild after escaping. They can never be recaptured. I was told that there are deer, wild pigs, and wild buffaloes here.

776 At the lakes I asked if it might not be a fine place for nitu and suwanggi, and they looked sharply. They reverted to this cautiously and asked me if I could see the spirits. They are going to be cagey about pagan ideas, but when they are caught off-guard they agree that there are probably spirits in this mysterious place.

361 The plazas are of pounded earth, bare, with houses scattered about and the most conspicuous things being the stone graves.

War
000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[487] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamië, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
● 304 few old people, it seems especially the women, have a little tattooing, and the guru says this

304 was more common formerly. The tattooing occurs on the arms, face, and chest. In Tandjung Bunga there is a lot of tattooing. Sometimes this is done on the back of the calves too. The young people do it no longer. However, the guru's daughter has her name tattooed on her arm.

342 The houses have upright sticks at the ridge ends, but the guru says this is of no significance.

764 Stones called nubanara are all over the kampong, lying flat mainly. I wonder if maybe these could have been used for graves in this kampong before, because the nubanara are scattered like the graves in Ende.

346 178 535 368 At the top of the kampong is the korke of the kampong, and in front is a nama, or rectangular dance place. This consists of a platform built up of stones. Some of the stones should stand (four, one for each of the main suku; but the guru says there may be more than four standing). This appears in Vatter's[1] photo of another nama. These former uprights here have fallen down and he says the people do not bother to erect them again. This is a sign of the steady breakdown of paganism. On the dance place there is an old drum left standing. It is evidently no longer used. The korke is empty, and has merely a bale-bale under a roof. No walls are left. The roof has not been repaired, which again may show the breakdown. Near the korke is a large house of [614] the tuan tanah of the main suku, and near this is the korke of his suku. In addition to the kampong korke, there is one for each suku, but no nama in front of these. These korke are used by the kepala suku, who is also the tuan tanah of the suku, for suku rites regarding rain illness, etc. The main korke is used for kampong rites. [574] When a feast is thus given, the big men sit on the bale-bale in the korke, and the dancers per- [534] form in front to the music of a drum and gong.

[1] [See bibliography, cat.113--Analyst]

771 I see many old pagan men and women here, un-
301 like in Leloba. They wear necklaces, earbells,
291 and ikat sarongs. I saw one old man getting gin with bamboos. Many women here go about bare breasted.

● 304 Most people have their teeth filed. They are flattened.

621 The kepala kampong, who has sore eyes, say
124 that Leloba and Wailolong were combined in the negri lama. There is still much intermarriage and a very close relationship between these two. Later, when I got to work with the guru and he saw that I needed to get every name, etc., he was scared and said that it is easy if he has to do this in his kampong but hard in Wailolong. Thus there is a big gulf between even nearby kampongs. This question took us until 7:30 to talk over and we are still in trouble.

124 I knew this morning that I should not take a
123 man who is not a member of my kampong, but he is
115 so good in other ways that I yielded to the priest. It is clear that the main rule in this kind of research is: never take an assistant who does not live in the kampong. If you do he will not be received easily and he does not know the local gossip and intimate personal matters which would prove helpful. Also, I can't sit in his house in the kampong, and this is important for impressions. I may be able to work out a compromise at greater cost by using the Leloba guru but another assistant in Wailolong. This is a mess and from now on I follow my instinct on choosing an assistant. We finally left after dark.

797 At noon today I went to the mission headquarters to get gas. It alone has any, because V. and W. has no trucks here. I can see that the mission has everything. It is really the administration here. The pasanggrahan boy said that the Catholics here do not use the name "Christ" because this is taken to mean Protestant. In-

000 of this but got nowhere. I can see that marriage is never reciprocal anyway.

582 583 237 614 621 The next day I questioned the guru about this, and after a long talk about kinship, which revealed that the mother's brother's daughter type of marriage is a regular type of thing, he came out with the classic statement that usually the tusks come back to the original payer in three moves. Thus, ideally this is a three-class, mother's brother's daughter, rotating system. However, the route of the tusks may be longer, involving up to twenty moves before they return to the original giver. But they try to make the circle as fast as possible, doing it in three moves if they can. Naturally, this is not always possible. We examined some cases of possible long routes, and he said it might be true that it would take up to twenty moves before the tusks returned. They try never to let the tusks go outside the kampong, and this may be why probably there is not much extrakampong marriage. But even if they did, they could close the circle by careful planning. He said, just as Wouden[1] might, that the mother's brother's daughter marriage and the bride price and the sib system are all part of a complete system. We will have more of this later.

114 Today, Friday, December 23, we started in on the Vatter[2] book which the mission lent to me. It is amazingly correct.

Among the corrections, etc., are the following: [304] tattooing against illness is not done in Leloba; [775] a tattoo mark is needed to be recognized on entering the deadland; [301] feather decorations are used only festively; the special woman's horse-tail coiffure is not used here any longer; [302] cotton is not placed in the ears for illness (55); [755] one of the sibs from Sina Djawa is Lewonuhah; [614] the term suku wung is used here (74)[2] wung having the sense of taboo. [784]

[1] [See pp. 19-21, 85-88 of van Wouden as cited in bibliography, cat. 113 --Analyst]

[2] [See bibliography, cat. 113 --Analyst]

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291 similarity. The ikat work and weave patterns
184 of sarongs especially show certain differences.
302 In Sikka the children have the front half of
482 their hair shaved. Here also the women and children usually employ a tumpline.

[527] We had one day in Roworeke as December 27
123 was Independence Day. We left for Badjawa on the latter, after a ceremony. As appears to be usual in Roworeke, which is a most annoying environment with constant requests for jeep rides and a general lack of respect, the kapitan and a large group had to be taken first to kilometer 10 where they had a garden. The kapitan and the kepala kampong pleaded that we come to haul them to Ende for the ceremony tomorrow, but we refused firmly. Today the kepala kampong
[292] wore a woman's felt hat with a chin string.
304 His wife who is pregnant had a tattoo over her arm, but it consisted of a name and random marks. I see this sort of thing everywhere. The old patterns seem to have gone. Today the thing to have tattooed is your name. Then we went back to Roworeke and went to work in the "office" which was full of flies and people.

621 The kampongs in Roworeke are as follows (the
361 area extends from kilometer posts 5 to 8):

1. Nuamere (kilometer 7; the kapitan's area)
2. Bita (across the road, north of Watu Roga)
3. Kopoëdo (inside from Nuamere)
4. Puüdjambu (same)
5. Roworeke Asal (same)
6. Ae Boü (along the road below Nuamere)
7. Ae Utu (along the road below Ae Boü)
8. Wolomere (across the road from Ae Utu; the secretary's area)
9. Tana Ri (kilometer 6)
10. Ndetu (kilometer 5; many Ende folk live here)

1 [i.e., Kennedy and Kattenburg --Analyst]

487 of dirty, mixed kampongs, and then went up along the cliffs over the sea to Nangapanda. Then the road headed into the mountains, and after
[361] a long stretch which appeared to be practically uninhabited (as usual between the coast and mountain folk, here as in the Toradja country),
797 and finally we arrived in Badjawa. Before we reached Badjawa we saw a large mission station at Todabelu, where there were many modern buildings, a seminary, and a model farm as well as a trade school. All of these were notably advanced over anything else we have seen in Flores. As usual, it is connected with the
526 mission. In Badjawa there was a great crowd for the day, and football games were held. These are the great sport all over Indonesia now, and it is coming even into the remote kampongs. It is the national sport [i.e., soccer].

We saw here the dirty but spirited Ngada,
291 with dull clothes. The adat dress, however, is striking, especially that of the men. It consists of a dark blue cloak and a red headcloth.
● 304 We also noted that a lot of the people had filed teeth, and in addition many had blackened them. Earboring is a general practice here, but as usual the younger men may have the holes but no rings. (For example, the assistant in Roworeke is like this and so is the younger guru in Le-
[771] loba.) This is a pretty primitive looking lot, although most of them are Christian.

361 The Ngada kampongs are hard to see as they
342 are nearly all behind bamboo thickets. Ngada houses are rectangular with low hanging hooded roofs. They are built on piles definitely, unlike Ende (or at least most of the houses in
[778] Ende) and Larantuka. In these kampongs there are not many stones that I could see, but as
769 yet I have not seen a kampong fully. Notable
346 are the inverted pyramid-like ancestor houses built on a single post. They are called nadu

We
771 the young folk are Christian. Most of the old
[624] people are largely pagan however. There are no other obvious signs of pagan religion in the lower kampong. The same goes for Weol.
342 Here there are more round houses, but the new ones are all rectangular. At the entrance of
778 the kampong there is a mound which I must ask about. It looks as though it might have been a cult hill. Then there is the holy tree and the stones around it. The photo of the stone figure, Ine Amba, which Vroklage gives as from Weol, is really from a kampong which can be seen across the rice fields.

621 There are many old people here, including two
[624] remarkable old men, one of whom is one of the two tuan tanah in the kampong. This is a double kampong, with two main parts, and it has therefore two tuan tanah. The children here are
[515] dirty and so are the adults, for the most part.
[231] There are pigs all over. However, the houses
[361] are better spaced than, for example, in Laran-
[291] tuka kampongs. The people here have poor clothes, and many, especially the women, were seen with
304 filed teeth and some of them with teeth beautifully blackened. We noticed no tattooing nor cutting.

243 Looking off from the high kampong one can see the wet rice fields below. These are in wedge shapes with a common center. There are many adjacent, star-shaped arrangements. This is unique in Indonesia. The priest says this is because it is easier to fence them in this fashion, but I suspect there is some cosmological significance, perhaps reflected in the circular houses too. The houses have all sorts of decorations
342 on top of them. The round ones seem to have an
531 upright wooden thing on them. The rectangular ones have at the ridge ends a stylized pair of wooden horns, often with a bird in the middle, and some with two birds, one at each horn tip.

1 [See pp. 390-91 of Vroklage as cited in bibliography cat. 113--Analyst]

We
534 drums and gongs were brought here from These several
535 kampongs. They are the real tuan tanah articles.
[624] At one time three little girls danced with their eyes downcast and with very little movement of the feet. They wore slendang and nice dresses. The oldest man, looking like a nickel
[292] head Indian, had on an amazing costume with rich embroidery, and a silver fringe under his chin like a beard. For a head decoration he had a gilded horse. He also carried two kris, and each of the other men had one.

526 Now, at 6 P.M., after all day of it, taking turns, the men are still whipping. This is a tireless business.

609 We get the impression of real remoteness
178 here. These men are from the kampong nearby, and in this large bowl of distant mountains they are in their old dress doing the weird old practices and it has little to do with modern freedom and independence. When we go to such a place they look more at us than at the performers. We steal the show. But this is so all over Indonesia for whites. And they stare at us endlessly.

304 The tuan tanah of Weol has an elaborate set of patterns tattooed on his arms.

291 The Manggarai men often wear plaited, flat, songko-like headgear.

231 The horses here are important. Men and women
492 ride them, but mainly the former. The whole
[133] open land looks like the wild West. The priests use only horses here. They are small and spirited and bells are usually placed around their necks.

614 The next day we went again to Weol and asked
[624] if the tuan tanah and the kepala kampong were really brothers. If so, how could they belong to different panga. I found out that they are not brothers but merely distantly related.

The three panga names in Weol are the names

582 firm in stating that one had to marry within the
565 same class, of which there are three: nobles, commoners, and slaves. The last are called ata hoö, but I forget the terms for the others.
[587] They say that a lower man may never marry up,
[567] but that a higher man may marry down for a second wife. They are more open here about slavery than I have found elsewhere.

142 The people are quite handsome and many of
144 them are of the proto-Malay type. There are relatively few real Papuan or Melanesian types here. Here in West Flores the proto-Malay element predominates, and the East Flores Negroid types are rare. I also see frequently Mongoloid traits, especially the eyefolds and high malars. There is also a great difference in the color of the skin, many people being quite light-skinned
[515] here. The people are quite dirty, but are not
[197] so dirty as the Nageh of Soa. The people here say they cannot understand Nageh and hence not the Soa folk.

291 The clothes of the local people are shabby and dirty. Teeth filing and betel chewing are
304 universal here. Both sexes pierce their ears.
[276] However, the men seldom, if ever, wear ornaments
[301] in their ears today. Only the holes are noted. We saw some tattooing on arms. (I note that in Roworeke almost every woman and perhaps most men have their names or initials as well as figures tattooed on their forearms. This name
[177] tattoo is quite general.) (Perhaps this is the secondary acculturation of tattooing, "literacy tattoo.")

764 The burials here, I think, and certainly in
565 Soa, are outside of the kampong for commoners, but inside for the mosa laki, the big men. I note crosses on the mounds for Christians.

632 The districts here are called kepala mere-schappen. They are like the kakang and kapitan. This one is evidently Maru.

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243 177 788 he came back, he at once made a sawah, and the others saw that it was good. Now, everyone plants at least one sawah. Formerly there were no sawah. This is an excellent case of acculturation via the hadj.

412 177 Formerly the people here did not use hoes or shovels. These came in at the time of the Dutch entry. Before that they had an iron tipped digging stick only. There are no carts.

493 They thought about my proposal for a group to buy one as an investment for hiring. Perhaps there is too little money even to pay for a bicycle here.

352 354 178 There are no tables, chairs, or lamps, except in rare houses like the kapitan's. The only new thing is the kerosene wick, not the lamp. It is called pelita.

342 178 The house type has changed here from a larger to a smaller structure, and many of the old style roofs are still to be seen.

291 178 Women now use bought cloth to make thin kebaya. Formerly they made blouses of homespun, but these are all gone. Men and women still wear homespun sarongs. Men wear this alone and are usually bare above the waist. If a man wears a selendang, he is a big man. If he wears a shirt, this is really very slick attire. There were no shoes here at all before, and few now.

301 753 Men and women wore earrings before, the men ones of gold (look like silver) which the pagans still wear, and the women ones of a different

● [304] style. The assistant's ears are pierced, but this is no longer done to the boys, only to the girls. Beads are worn by men and women on festive occasions. These are great ceremonial objects and are worn by the people who are proud of them. If one is not entitled to them, he will become sick if he wears a string of beads.

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304 178 Formerly almost everyone filed his teeth down to the gums. Now this is optional, although most of them still file their teeth down a little for evenness. No more do they file them down to the gums. Women do not file them until they are married. Then they may or may not file them. Before, it was required. There is no specialist to do this. It is simply done by a clever person, with a [302] stone. The teeth were blackened with varnish before, but now they let them color up with betel (and how they do). Tattooing was a matter of choice formerly as it is today. The tattooing of personal names, of course, is recent, and it is very frequently seen. There are no special beliefs in this regard. There was never any cutting here.

123 / 181 The next day I had to bring several people to the hospital, and I became irritated and scolded at the way these people always pile in whenever I take any one of them anywhere. Even later today, just when I was thinking the assistant was going well, he made me the proposition that I should give him a tanda mata (remembrance, so he won't forget me) when I leave. He suggested a briefcase. He was very "sly" about it, but I can see that it is pure grasping. And they are too dumb to realize that I see through them. They think I can't see what they're doing.

164 We worked at the pasanggrahan and later took the patients back to Roworeke. The assistant's wife has a three-week swelling, which looks like a bad bone condition, on the brow to the side. These are unhealthy folk. We brought 754 back the assistant's "foster mother," an old 756 woman who had been in the hospital for a week for some blood trouble. She is a bisa mari, a sorcerer, and the best one in Roworeke. She is also a dukun, and the folk call on her all

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527 852 A small feast is given at the birth of a child.

●304 There is no supercision, except for Mohammedan circumcision, and this is done only in a few cases. (Evidently, in Indonesia, where supercision was in before, they may continue it under Mohammedanism, for example, in Makassar. But where there was no cutting before, they take on Mohammedan circumcision only.)

They say that they never had any cutting here. However, they say that they know of at least two kampongs in Lio where cutting did take place.

622 793 The mosa laki are of course religious as well as adat chiefs. The Catholic priest has a house here, but does not reside there. He makes periodic visits. There are two religious teachers.

771 I can discern no Hindu or Buddhistic elements.

798 I wonder if the new bureaucracy, and also the Mohammedan majority, may cause trouble for the Catholic-oriented education of Flores. So far there has been no trouble.

798 There is very little discussion of religion here. They seem to let it slide by, and I get the idea that there is no great trouble in regard to paganism because (1) they never had any real resistance here, and (2) the pagans are too dumb, and so are the Christians, and (3) the Catholics do not evidently attack directly.

782 797 [231] There was no trouble here in regard to the acceptance of Mohammedanism from the standpoint of sacrifice, because they have plenty of non-taboo animals, for example, the buffalo, cattle, and goats. Therefore, it is not necessary to have a pig for pagan rites, and even the Mohammedans would get their share at a feast. This is different from Larantuka, where a Mohammedan would go hungry at the largely pork provided feasts. And also, in Larantuka, the all-essen-

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241 plow came in only five years ago. Still,
178 there are no wheeled vehicles. They cannot
[493] make them.

291 Fifty years ago men dressed only in loin-
178 cloths. Only the rich had pants or sarongs.
They also had shoulder cloths. There has been
no change in the dress for women. They used
the same kilt down to just below the knees as
they use today. Now, however, more women dress
in sarongs and kebaya. Pants, shirts, kebaya
and sarongs are carefully kept for special
events. They are really one's "best," and they
are not plentiful. Nevertheless, nearly every-
one owns something of this sort.

There is probably not a single pair of
shoes in the two kampongs.

[287] Formerly, a long time ago, they used tapa.
And in the Japanese time the people made tapa
again. They also made wooden hats. The tapa
making was pre-Dutch.

In remoter areas a few loincloths are still
[301] seen. So are earrings, rings, and bracelets
● [304] (no leglets). Men never puncture the ear lobe.

302 The style of cutting the hair short for men
came in only twenty years ago. Formerly the
301 men were great for beads. Now they are of
little importance. The festive ceremonial
292 clothes I saw in Ruteng on the dancers are
pusaka. They are mostly men's pusaka. The
horns are made of buffalo hide.

304 Tattooing (tikam) is brand new. It came in
178 only ten to fifteen years ago and is now going
out. It was done by men who learned how, that's
all. However, it is just about gone, and there
were not very many people who had tattoos at any
time.

304 Women always puncture their ear lobes. Both
178 sexes file their teeth, and this must be done
562 before marriage. Some young people (for exam-
881 ple, the assistant) do not do this, but they

War

304 say of such people that they "grew up in school."
178 This is still preserved by almost all others.
562 It must be done before marriage. Thus, the
881 kraeng did not have his teeth filed until he was twenty-five years old, just before marriage. Usually the teeth filing takes place much earlier, especially for the girls, who have theirs filed at about fourteen years. Formerly they filed the teeth down to the gums of both upper and lower teeth. Many of the people here still do this (I saw one young girl with only stumps left for teeth). The ordinary people do the filing. They used a stone before, but now they use an iron file. (I note that these people take to new tools very fast. They use all sorts at once. This means that there are no taboos on new techniques, and this should help.) Nowadays most people merely file their teeth even. And there is no feast.

There never was any cutting here.

439 Imports here include cloth, salt, tobacco and fish. Exports include stock, rattan and a few other wild products. There was not much business of this sort and never was. There are no markets. Formerly there was no money. Now it is plentiful. Formerly barter was the
436 only means of trade. Note: in 1942 the Dutch called in all silver and gave out only paper money. The Japanese thus easily took all the silver (the Dutch were invariably mistaken).

493 There are no cars here. There are three people in all Manggarai who could drive a car. None of these is here.

There is very little traveling done by car. The only autos are those of the traders (Chinese) and the government. Fifty per cent of the population have never ridden in an automobile.

178 The main change here is that formerly no out-
425 sider could buy land in the kampong. Now an